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ABSTRACT

This illustrated reader tells of life in Indian Township, Maine about fifty years ago. It is one of a series of readers containing Passamaquoddy legends and stories and is intended for use in a bilingual education setting. Each page presents the text in the Passamaquoddy language and in English translation. The English version is not intended to be a literal translation nor to follow exactly the sentence or paragraph structure of the Passamaquoddy story. A guide to pronunciation is provided at the end of the book. (AMH)

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ED175274

MALIYAN

MARY ANN

by

Mary Ellen Socobasin

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Yukk nit kisi wicuhkeminomot weci kisihtuwek ,. : wikhikon.
These people helped us make this book.

George Bailey	Adelaide Newell
Josephine Bailey	Elizabeth Newell
Lena Brooks	Fannie Newell
Albert Dana	Irene Newell
Joan Dana	Lizzie Newell
Louis Dana	Wayne Newell
Maria Dana	Joseph Nicholas
Philomene Dana	Peter Paul
Marion Davis	Lola Sockabasin
David Francis, Sr.	David Soctomah
Marion Francis	Arthur Sopiel
Lillian Gabriel	Elizabeth Sopiel
Mary Gabriel	George Stevens, Jr.
Simon Gabriel	Seraphim Stevens
Anna Harnois	Sue Stevens
Archie LaCoote	Fred Tomah
Leona LaCoote	Maxine Tomah
Delia Mitchell	Newell Tomah
Eva Moulton	Virginia Wiseman

Passamaquoddy story written by Mary Ellen Socobasin.
English version by Mary Ellen Socobasin and Robert M. Leavitt.

The English version is not intended to be a literal translation; nor is it intended to follow exactly the sentence or paragraph structure of the Passamaquoddy story. You may, therefore, find differences in the contents of the two stories.

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Neqt yaq wot skicinuwi pilsqehsis wiku utenek, liwisu Maliyan–wiciw wikuwossol, mihtaqsol, naka mossisol. Mossisol yaq kis kiskatomul, liwisu yaq Anuwit.

Elkihqahk wikuwawa. Ktomakte tahk, tehpu eli wissektahasik pilasq, naka mate lamikuwam tomasokahasiw. Tan eci yaq wen koti atsewet, cuwi yaq wen ekhutun petqil cayisok. Nit te eli ksahayin, yut yaq ote ehtek papskot, tuwihput, kutoputiyil. Waht yaq ona oloqiw kuhutiyil naka tuwiskut. Ipa, yut nit Maliyan wikit, nekom yaq ote peyemi wasisuwit. On yaq ote newonul kotokil wikuwamol nit eyikil.

In the 1920's there was a little girl named Mary Ann living on the Strip at Indian Township. Also in the household were her mother and father and her older sister Anna, as well as Anna's husband Sabattus.

Although the house was quite big, it was in poor condition. Outside, the walls were covered with roofing paper and narrow strips of wood. On the inside, they were covered with newspaper, and there were no partitions to separate one area of the house from another. If you wanted to change your clothes, you had to hang a quilt or a blanket from a rafter. In one corner, near the stove, were a table and chairs; on the other side, the beds and a chamber pot–because of course there is no bathroom indoors. This is where Mary Ann lives, and she is the youngest in the family. There are only four other houses nearby.

When Mary Ann is eight years old, a schoolhouse is built. She and her friends can go to school now. They enjoy learning to read, to use numbers, and to sing. Mrs. Wellington, the children's teacher, is a white woman from the town of Princeton.

As soon as the school day is over, Mary Ann goes home to play. She finds her mother making baskets. Four completed baskets stand on the table ready to be sold in town tomorrow. From the back of the house, Mary Ann hears the sound of her father pounding a stick of ash. There'll always be a good supply for making new baskets to sell so the family can have flour and other things they have to buy.

Ukomolcin yaka Maliyan etuceyit, on yaka kisihtasu ihtolokehkitimok. Ipa, on mace kehkiman Maliyan naka witapihi. Eci yaq wikuwatokehkimut wasisok. Tomk otehc ekehkimut elokisultihtit, tpaskutikonok, naka elintultihtit. Nutokehkikemit yaq wenuhcisqehs, 'cey utenek. Liwisu Mossos Welinton. Nit tehc yaq Maliyan metokehkimut, macahan wikuwak, naciyan 'tamsqocehkanol weci kisayat.

Peciyat wikuwak, wot tahk yaq wikuwossol weckuwi posonutehkelit. Kis yaq newonul kisihtaqil, on oc sepawonu natankuwehtun ikolisomanihkuk. Nit oc yaq weci kisonuhmuhtit nukhomon.

Mihtaqsol yaq pahkak mote kpehtihike. Mossisol yaq ona kis toli wolaqahqe. Nit ehta te Maliyan

The Strip – Utenek

LATE 1920'S

macekhahsin ahtulhawekonisol weci kisiyat 'tamsqocehkanol, mesq welaqihpultihtihq. Tomk ote yaq woniyakon kisihtuwat, 'siskul, wihton, apc 'tun. On yaka 'pihtinol, hok, apc qatol. Ipa, tokkiw nihtol kisiyat, kis mossisol kisi apuwisawe.

Etucihpultihtit yaq pocetesol naka tumahsisol. Memihpultihtit, cuwi yaq Maliyan kossicuwenike 'sami Anuwit 'tahcuwi liqahsuwewal uskitapemol. Wikuwossol yaq ona cuwi wolatokuhutunol suwitokolasol.

Ipa, tan eci 'kihka kiseyultihtit, nit tehc wikuwossol 'tuhpotun possaqhenomakon naka 'posqolenomon. Nit tehc ulopin 'tolapekessutik, cel yuhtol utomakonol naka 'tacomin mecimiw eleyikpon. Tan eci mace skuhumat wahantuwol, ecihc Maliyan cipomolsit.

Tan eci yaq wikuwossol mehtacomilit, nit tehc yaq wolaqaniya. Maliyan naka wikuwossol wihpetuwok 'sami ma tepiyewiyil kuhutiyil. Mihtaqsol olu yaq pemsokhasik tolonekosu. Anuwit naka Sapatis waht yaq kikociw ote 'kuhutiwa. Keka yaq Anuwit nicaniw.

Anna is cooking supper. Before they sit down to eat, Mary Ann wants to make herself a doll to play with; so she looks around for odd bits of rag. By tying the rags together, she makes first a head—with eyes, nose, and mouth made of buttons—then the arms, the body and the legs. By the time she is finished with her doll, supper is all ready--a delicious meal of potatoes and *tumahsis*, thick, hot fry-bread made in a skillet.

Mary Ann washes the dishes. Anna is mending Sabattus' clothes, and their mother is busy coiling up a long braid of sweetgrass, back and forth, back and forth, in a neat figure 8.

As they work, the light grows dimmer in the house. Mary Ann's mother fills the lamp and lights it. Rocking gently in her rocking chair and smoking her pipe, she starts to talk about the things that happened a long time ago. Sometimes she tells stories about the devil and how he came to different people. Then Mary Ann has an eerie feeling, and she moves a little closer to Anna and her mother. They go right to bed when the stories are over.

There aren't enough beds for everybody, so Mary Ann and her mother sleep together while her father makes a bed on the floor. Anna and Sabattus have their bed in another corner of the room. Their baby will be born any day now.

Before Mary Ann wakes up in the morning, her mother has made a fire in the stove and is cooking *tumahsis* in the iron skillet. The warm air and the familiar smell of the fry-bread have filled the house when Mary Ann opens her eyes. Her father comes in with water from the lake. After breakfast, Sabattus goes off to work in the woods, and Mary Ann has to go to school.

Most of the other children have already gathered around the school when she arrives. Very soon, Mrs. Wellington rings the bell and the children line up to go in. They spend all day in school, until three o'clock, with a break at noontime to go home for lunch. After school Mary Ann goes right home again to help out.

As she walks into her house she is met by the strong, pleasant smell of sweetgrass. There is not only the big coil her mother made yesterday: there is a large bunch of sweetgrass which has been soaked and wrapped in a cloth to keep it damp for braiding. Mary Ann asks where her father is.

"He's waiting for you out back in the garden," her mother tells her. "You'll have to bring the pumpkins in tonight because it's getting too cold."

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Spasuwiw amihkit Maliyan, kis oc yaq eci wolopotek. Kis yaq wikuwossol kistutuwe. Mihtaqsol na kis tolapilom. Tumahsis na kis tolaqosu, eli spasihpultihtit. Nit te yaq kisihpultihtit, Sapatis 'tolomi natoluhkan, kcihkuk yaq tolluhke. Maliyan yaq ona cuwi natokehkiman.

Peciyat ihtolokehkitimok, kis yaq elinaqsit wasisok qocomok. Nit yaq te na mote suwahqihikan Mossos Welinton. 'Tolomi ksiyatokominiya. Nit yaq ote na mace kehkitin tokkiw pasqekil. On oc 'cuwi maciyapasiniya wikuwawak naka nacihpultiniya. Apc kisihpultihtit, natokehkiman tokkiw nihi aciyak. Nit yaq otehc Maliyan 'tahcuwi macahan, 'sami cuwi wicuhkekemu wikuwak.

Yut yaq kessahat wikuwak, eci yaq wolimahtek suwitokolasol. Anuwit yaq na kis toli wolaqahqe. Maliyan 'tiyali qiluwahan mihtaqsol. 'Tiyukul yaq wikuwossol, "Ktotolaskuhyoq pahkak, kihkan eyik. Ktahcuwi yaq monewolawak sqociyik 'sami kis mace tkeyu."

Etuciyat yaq Maliyan elomiyat pahkak naci wicuhkeman mihtaqsol 'sami 'kosicihtun temonu te kehtaqsuwok yalapasuwok. Nit tehc yaq wasisok milcoksewhotiniya naka naci yalahtuwenomawotultiniya ewehkahahtit sqociyi.

'Tahcuwi yaq woliyawa naka 'tolihtuwaniya 'siskul, wihton, naka 'tun. Nit 'kihka kisehtuhtihtit, on yakahc possaqhenomakon 'punomoniya.

Etutapskosilit yaq Maliyan kisikonacil. Wahka te yaq 'poqanol. Mam te yaq kenoq 'peciphal lamikuwam. 'Tiyukul yaq mihtaqsol, "Kamot knaci yaliphan wot apsapskososSit, not tahk kat op kisi yaliphaw 'sami tkiqol."

Saku yaq Maliyan wihqonan apsokilsossilicil nakahc 'punan kinapskosilit qocomok weci yaq psi te wen nomiyat. Nit ehta te yaq mihtaqsol macesawan.

Then Mary Ann realizes it's going to be Halloween tomorrow. She runs quickly out to the garden. The ghosts will be out soon and the children will dress up in old clothes and go out walking with their lighted pumpkins.

First you have to clean out the pumpkin. Then you cut out the eyes, the nose and the mouth. When you're all finished with that, you put a candle inside and light it.

Mary Ann's pumpkin is so huge she can hardly carry it. But finally she gets it into the house.

"You'd better carry this little one around," her father says. "That one is too heavy."

So Mary Ann decides to put the big one on the front step, where everyone can see it. Her father helps her carve the pumpkins.

"When I was growing up, we didn't have pumpkins," says her father. "We had to make them out of oatmeal boxes, with a little string to carry them around by. We even put ears on them—and a long, pointed nose."

Mary Ann is surprised that people used to be so poor. She says, "Children today are very lucky."

They have a big supper of fish and potatoes and pork grease. And when Mary Ann is finished with the dishes, her mother starts to tell stories again.

This time she tells all about the devil and the evil things he has done through the years. Mary Ann gets more and more frightened as she listens to each story. She says, "Let's go to bed. I have to go to school tomorrow."

Even when she's safe in bed with her mother, Mary Ann covers herself up with the blankets because she can't shake off those scary thoughts.

On yaq maciyakonutomuwan Maliyanol eli nekom yaq ewasisuwit. Ma yaq 'tiywawiwa sqociyi. 'Tahcuwi yaq oliyawa pilasqeya, ewekhotihtit yaq utomiley paksis. Pecihc yaq 'tolihtuwaniya calokossiyil, naka wihton yaq qeneyik, nakahc ahpapossis weci yaq wen kisi yaliphat. Maliyan yaq eci assokitahasit eci yaq mecimi 'tomakeyultihtits pomawsuwinuwok. Itom yaq, "Eci wolelomoqhotihtit wasisok toke."

Nit yaq te na wolaqihpultiniya nomehsol, pocetesol, naka mimey.

Ipa, nekka kossicuweniket Maliyan, nit ehta te apc wikuwossol maciyacomin. Toke kahk yaq weskuwimacil waha tuwol. Etuci yaq milluhkewinuwit wahant kehsikotok. Eci yaq Maliyan cipomolsit etoli tpostok.

'Tiyal yaq wikuwossol, "Toqc natqahsultine, kehkitin sepawonu." Ipa, kisaqehtit, waht yaq ote Maliyan peci wissekhusu, eci yaq mec cipitahasit apeq wihpemal wikuwossol.

Ipa, on spasuwiw natokehkimut, psi yaq ote wasisok 'totoli skuhutomoniya eli koti yalahsuwenomawolotimok. Wahka te yaq kiskuwasultuwok tokkiw metokehkitimok. Psi yaq ote mace qaskultuwok wikuwawal, naci qiluwahtuniya weci wen kisi milcoksewet. Sqotewamq ewekhotihtit weci wen kisi moccokikuhusit.

Ipa, kisi wolaqihpit Maliyan, nit yaq ote naci moccokikuhusin naka 'tatsewan. Nekka kisehlosit, papehk ote yaq kosqehsuhsis. Nit yaq te na 'posqolehlan sqociyil, olomi nuteyya. Nekka pskuwat witapihi, on yaq 'tiyalamkuhsaniya. Anqoc yaq ote tama tolosimuwak sukolisol.

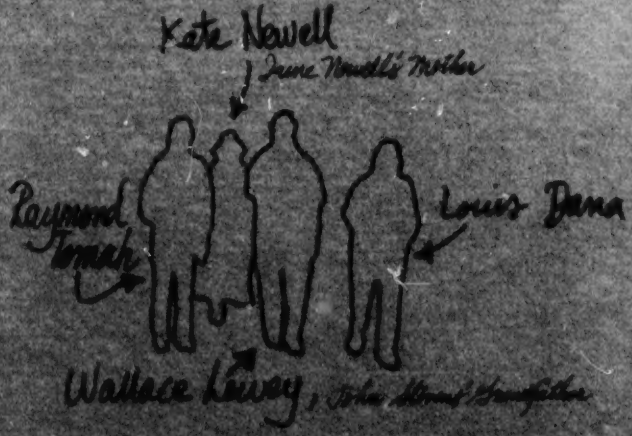
Ipa, nekka yalkomuhtit wikuwamol on maciyapasiniya wikuwawak. Maliyan yaq cuwi mace kotuhkehe elomawtossok. Eci yaq cipitahasit. Tehpu yaq tepitahamat wahantuwol, on ehta yaq mace qasqin tan te yaq kisi tuciyat. Eluwe yaq metsonu tokkiw peci qasqit wikuwak. Kessetqihit, wot tahk yaq muhsumsol weckuhqepilit. Nit yaq ote etoli wonitahasit etutpayitpon.

The next morning at school all the children are talking about the evening to come and their procession of candle-lit pumpkins. They can hardly wait until school is out. They'll all run home to look for old clothes to dress up in and stove ashes to blacken their faces.

When Mary Ann is finished with herself she looks just exactly like a little old lady. Lighting the candle in her pumpkin, she hurries out into the dark night to meet her friends. From house to house they go—sometimes they get candy and sometimes they don't. After they visit all the houses, Mary Ann and her friends start for home. Mary Ann has to walk home alone, and she gets so scared thinking about the devil she starts to run. Faster and faster she runs along the dark road until by the time she gets home she is all out of breath.

She bursts through the door with a great feeling of relief and flops down in a chair by the stove. It isn't until then that she sees her grandfather sitting at the table. Mary Ann forgets all about being scared.

Peter Dana Point
Aug. 6 1927


Kate Newell
Louis Dana
Wallace Lewey

Peter Dana Point
Aug. 6 1927

Corpus Christi
Procession of the Forty Hours

Procession walking down to the end of the point.

Maria Paul in her and George's home [illegible] 21 [illegible] Ismael's home in back.

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'Toqecomulan muhsumsol keq weci tuci metsi yaliyat. 'Tiyukul yaq, "Npetut, motehsan, 'sami wahka te kis ntiyali. Mate nkisi piwsokuhkew, ma na nkisi awotapilomu." 'Tiyal, "Yut olu psi te keq ktihiniya. Tehpuhc ntolluhk nkossiyewolan tuwanok naka piyaqtihikonisol."

Eci palitahasit Maliyan. Wisokitahamal komac muhsumsol 'sami mecimi te 'tiyaliphukul kcihkuk naka 'tatkuhkewkun.

Keka yaq muhsumsol 'qotatq tuceyu. Psi yaq ote kis wapatpe naka ksi atkiqe. Mate pihcetu kisi olkawotiwiyik 'sami yaq Muhmumi wahka kisi yaliye. Qin yaq ote ckuhqepu qihiw papskotek, minoq tehc yaq ahtolapotok sqot.

Mary Ann asks her grandfather why he is out so late. He smiles at her. "I've come to live with you, littlest one, because I'm having a hard time now taking care of myself. I can't get firewood or carry water," he says, "but here you have everything. All I'll have to do is bring in the heater wood and the kindling."

Mary Ann is very happy because she loves her grandfather very much. He is almost a hundred years old now, his hair is all white and his face is completely lined with wrinkles. He would always take Mary Ann for walks in the woods and tell her stories. But they can't go far now because Grandfather can hardly walk. Instead, he often spends time sitting near the stove, staring into the flames.

Mary Ann feels sorry for him when she sees him this way. He must be very lonely: her grandmother died a long time ago. Mary Ann goes over to him and talks to him so that he won't have any lonely thoughts.

She is sitting with her grandfather when she hears Anna moaning in her bed in the corner. Suddenly, Sabattus comes to Mary Ann and whispers urgently– "Go get your mother."

Mary Ann hurries across the road to the house where her mother is braiding sweetgrass with the other women.

"Anna is starting to have her baby," she says.

"You run and get the old woman," her mother tells her. "I'll heat the water."

Ecihc yaq ktomakitahamat Maliyan tan eci nit olluhkelit. Cess te yaq 'tolinuwal kiwaciyalit 'sami pihce yaq uhkomossol mehcinalin. Nit tehc yaq Maliyan natewestuwaman weci skat yaq ahtoli tpitahasilihq.

Kesq yaq nit etolewestuhtit, komotu yaq Anuwit mete mehqet, nit te na yaq 'sakhiyan Sapatis. 'Tiyal yaq Maliyanol, "Naciphan kikuwoss."

On yaq Maliyan macahan waht qsokayawtihiw, wikuwossol etolatokonikelit. 'Kisi yahan eli Anuwit kis mace ksinuhkat.

'Tiyukul yaq, "Woli te ehta naciphan kosqehsuhs, nuci peciphat wasis. Nit tehc nil nkospestahqan."

Eluwe yaq siktehsonu Maliyan tokkiw peci qasqit kosqehsuhsok, cel yaq wahka kisewestaq. Nit yaq ote kosqehsuhs wolacin naka macehkawotiniya. Eci yaq wot kosqehsuhs menakacinaqsit. Maliyan yaq 'tahtoli wisakiman.

'Tiyal yaq kosqehsuhs, "Mate nituwiw kwisahkan, wasis. Mec otehc petkawotihiq kikuwak. Ktahcuwi skuhyan pileyahsis. Tan tehc nekom eci kisacit, on yakahc nomihqosin."

Mam te petkawotihtit, nit yaq ote wot Maliyan 'kiptahan naka eci koti wewisit. 'Tiyukul yaq wikuwossol, "Knostuhmulonc tan eci nomihqosit wasis." Ahtolaskuwasit Maliyan naci kinuwehtuwan, mam te yaka spasuwiw wewisu eli yaq mossisol 'qossisilit.

'Toliwiyawal yaq Susehp. Psi yaq ote mokosewatpe naka kehsok 'piyehsumol, cel yaq kis 'totolihtamuwal Anuwit.

Cuwi yaq Anuwit lossin esqonatek kehsukoniw. Wikuwossol oc 'tatekewhutolal pileyahsisol naka milan Anuwitol weci kisihtamuwat.

Mary Ann is so tired out by the time she gets to the old woman's house she can hardly talk. The old woman, who helps deliver all the babies, gets ready right away and they start back. But she walks so slowly Mary Ann keeps telling her to hurry.

"There's no need to hurry, child," says the old woman patiently, "Even when we get there we'll still have to wait a long time. He won't be born until he's ready."

Finally, they arrive at the house. Right away, Mary Ann is sent off to bed.

She wants very badly to stay up to find out about the new baby. Her mother comes to her. "I'll let you know when the baby is born."

Mary Ann waited and waited, until she fell asleep. She never did find out until morning that her sister had had a little boy.

They named him Joseph. He had thick black hair. By the time Mary Ann woke up, Anna was already nursing him. She had to stay in bed for nine days, so her mother took care of the baby and brought him to Anna to be nursed. She made her new grandson his diapers and his little shirts.

Just above Anna's bed hung a cradle-swing across the corner of the room. Joseph slept there and Anna could reach up for him when he woke during the night.

Everyone was very happy to have a baby in the house again.

* * *

When Mary Ann ran to tell her grandfather about the new baby, she found him still in bed. He said to her, "Tell your mother to cook me some Indian medicine. I feel very poorly."

They cooked the medicine for him and gave him some. But Grandfather was too old. It didn't do him any good. He died in his bed.

Mary Ann's mother sent for the men who would prepare Grandfather's body for burial. They washed him and shaved him. After that, they fixed a place in the house for him to lie. One of the men measured him and went over to Princeton to have a casket made.

Yut yaq ote eltek Anuwit 'kuhutiwa, nit ewepiw lapekessut ehtek. Anuwit yaq wikuwossol kisihtuwat Susehpol woleki naka ahtulhawehsis. Psi yaq ote palitahasultuwok apc pileyahsis eyit lamikuwam.

Maliyan yaq natakonutomuwan muhsumsol eli yaq iywahtit pileyahsisol. Wot tahk yaq Muhmumi mec elossit 'topunok. 'Tiyal yaq Maliyanol, "Yahan kikuwoss laqosomuwic skicinuwi npisun. Possa nutomakomols."

'Kisaqosomuwaniya yaq naka 'kissihpilaniya; kis tahk yaq 'samikotone–mate keq 'toli wolehlokuwon. Nit yaq ote etolinet ihlossit.

Maliyan wikuwossol 'tapi pcitaman skitapihi naci yaq wolehlaniya wakat. On petapasihtit, nit te yaq 'topaskulaniya, 'kospahlaniya, 'posqihtuwaniya naka wolehtuwaniya ketuwossinulit. On yaq wot pesq skitap macahan ikolisomanihkuk naka nacinsotuhmuwan tan cuwi olkihqon puskonikon.

Nit tehc ona 'tiyali maqenikhotiniya weci kisihpultimok elomi tpuhkiwik. Nit yaq te na mace petapasiniya witapihi naka elakumatponhi naci wici spasultiniya: 'qoci tpuhk tehc tolimiyawolotuwok, tolintultuwok tokki te spasuwiw. On apc maciyapasiniya wikuwawak tokkiw apc pemolaqik.

Apc naci wici spasultiniya. On oc spasuwiw Muhmumi puskonan. Etuttemultihtit Maliyan naka 'siwihi. Maliyan yaq mec ote tolotemu kisi pasqek. 'Tiyukul yaq wikuwossol, "Kiyasqi nit kesotemiyin. Cuwi psi te wen mehcine naka wot Muhmumi kis etuceyit. Sipki te kwiciyemkun, on yaka na nekom 'cuwi mehcinan."

Etoli wolaqihpultihtit, Maliyan mihtaqsol 'totoli skuhutomon eli yaq temonute pkonut sakom. Maliyan yaq mate witewestu tuwihputik, kenoq ma yaq ona toke sasotemiw. 'Kosicihtun yaq toke weci mehcinet Muhmumi.

As soon as they find out about the death, all the neighbors gather food for the wake. Friends and relatives arrive. They pray and sing all night until early in the morning. Then everyone goes home to rest before the second night of the wake.

The following morning, Grandfather is buried. Mary Ann and her family are crying very hard. Even in the afternoon, Mary Ann is still crying.

"You have cried enough," her mother tells her. "Everyone must die, and Grandfather was very old. He was with us for a long time before he had to leave."

At supper, Mary Ann's father is talking about the election soon to be held. She doesn't join in the conversation, but she isn't crying now. She understands why Grandfather died.

It is time to pick a new chief. Mary Ann's father has decided whom to vote for. By now, Mary Ann is very curious and excited about the election. "Take me with you," she begs her father.

"Come along, then, little one," he says.

When they arrive at the voting place at Peter Dana Point, the two candidates, David and Louis, are

Ipa, mam te cuwi pkona sakom. On yaq Maliyan mihtaqsol 'totolacin keti naci pkonat nekom welitahamacil. Wot olu yaq Maliyan eci kci wewisuwit. 'Tiyal yaq mihtaqsol, "Mec op al na nil kisi macephi?"

'Tiyukul yaq, "Woli te ckuwi motehsan."

On yaq macehkawotiniya. Waht petkawotihtit, yuktok nisuwok skitapiyik weckuhqepihtit, Tepit naka Oluwi. On yaq mihtaqsol monehtun 'tahsosuwon naka 'tolahkan yet oloqiw epit Tepit. Ipa, on 'taskuwasiniya.

Tom & Maria Socoby
"Tom Sock" & "Kci Maliya"
grandparents of Alice Marie Lola, Herbert, Simon, Edward, William, Allen and George Sockabasin
BIG LAKE
Newell "Young Sock" & Susan Sepeis Sabattus
parents of Isaac Sabattus
Sammy & Mary Josephine Tomah
parents of Mary Rose Lola
Everett & Alice Sockabasin
"Eporit" & "Telar"
parents of Lillian Gabriel, Lena Paul, Edith Seppier, Ida Tomah, Mary Polchies, Lola, Phillip, & William Sockabasin
LONG LAKE
Motahkomikuk
Peter Dana Point
EARLY 1920's
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On Maliyan 'toqecikesin keq mehsi mihtaqsol lahket 'tahsosuwon Tepit oloqiw epit.

'Tiyukul yaq, "Not te peyemi miyawitahamuk 'sakomawin. Ktahcuwihc skuwasipon okitasu ahsosuwonol. Tan wot peyemihtaq, not oc temhuwet."

Ipa, mam te kis okitasuwol ahsosuwonol. Oluwi yaq ote peyemihtaq. Psi yaq ote skitapiyik 'tolapasiniya naci sokiptinenaniya naka 'tehsaqehlaniya 'tolomakonuwak temhuwelit. Wolitahasultuwok. Nit te na yaq mote peskote kci peskuwat.

Ipa, nit ehta te mawessultiniya pomawsuwinuwok, keti nastuhut sakom. Peskuwok skitapiyik naci kotunkahtiniya, weci kisi wiqhopaltimok. Psi tehc yaq pomawsuwin kisapuwe. Nit tehc na pemolaqik sakomawkan naka wiwnosimawotin sukolisol, cikonihik, naka pokansisol.

Waht oc yaq kikociw sehket Asseloma. Nekom yaq nuci kotuhmahsit naka nucintaq. Ipa, tan eci 'kihka kisacultihtit, nit tehc yaq mace nskawan naka nspiw 'tolomi menakacuhsan sakomal epilit.

sitting in chairs at opposite ends of the room. There are hats all around their feet. Mary Ann's father takes his hat off and throws it on the floor near David. Then they stand back and wait.

"Why did you throw your hat on the floor?" Mary Ann asks her father.

"David is the one I think will make the best chief," says her father. "Now we have to wait until the hats are counted. The one with the most hats will be chief."

At last the hats are counted. Louis has more than David. All of the men congratulate him. They shake his hand and carry him aloft on their shoulders, happy for his victory.

Someone sets off the cannon down by the shore to announce the election of a new chief.

Preparations begin for the inauguration. Men go hunting. There will be a big feast with stew for everyone. Each family brings a pot and takes stew home to eat; candy, apples and nuts will be given out.

There is a great dance in honor of the new chief. Mary Ann sees an old man named Samuel standing in the corner. She knows that he's the one who beats the drum and sings. When all is ready, the Welcome Dance begins. In time to the beat of his drum and his chant, Samuel walks very slowly to where the new chief sits on the floor.

"I welcome the new chief," he says, and shakes his hand.

Then all the people shout and they begin to dance. All night, whenever Samuel takes up the drum and begins to sing, everyone dances. He really knows how to beat the drum.

The dance goes on for a whole week without anyone getting into trouble. While the adults all have a grand time at the celebration, the children are sent home early. That's the only thing Mary Ann doesn't like. But she does get to dance for a little while. She practices her dancing by watching her mother very closely and trying to imitate her every movement.

"You do very well," her mother tells her. "You keep practicing and soon you'll be a very good dancer."

Mary Ann was so proud to hear her mother's praise that she tried even harder. She danced for just a little longer, then she had to go home. Only the adults would be dancing during the night.

The inauguration of the chief was a very important ceremony. It would be a long time before Mary Ann forgot it.

Tan eci pecuhset waht epilit, on oc 'tiyan, "Nulasihkuwa pili sakom."

Nit tehc yaq toqc psi te wen mace skicinuwokan. Tan eci Asseloma mace kotuhmahsit, psi tehc wen wonaku naka 'pomokan. Eci 'tawi kotuhmahsit. Neqt 'sonte tehc qonkan naka ma tehc keq oluwawotultiwiyik. Eci tehc wolokamok.

Wasisok tahk yaq miyahsi macehtahak—nit tehpu yaq Maliyan weciluwahat. Kenoq yaq mahkiyew kisokehkimsu elkat. Eci yaq woli tpinuwat wikuwossol etolokalit, on yaq 'toqetokehkoluhtuwan. 'Tiyukul yaq wikuwossol, "Kuli kiseht wasis. Nit te ktotolokehkimsin, temonu tehc na kil ecihc 'tawkayin."

Eci palitahasit Maliyan nit yuhut, on yaq 'taqami palessin. Mahkiyew ote kiska, nit te na 'tahcuwi macahan. Tehpu yaq toke kci pomawsuwinuwok ketuwokawolotihtit.

Eci ehta ktonukahk kisi sakomawkamok; komac oc sipkiw yaka Maliyan wonitahasin.

Cold weather came and Mary Ann's father set out his traps. He caught many muskrat. During hunting season there would be a good supply of venison in the house.

Joseph was well wrapped up against the cold. He was quite big now and looking a lot like his mother, except that he had his father's hair.

Mary Ann said, "I wish Santa Claus would come. I want to see what Joseph does on Christmas!"

"Don't be in such a hurry," says her mother. "You will just have to wait until Christmas comes."

When Mary Ann wakes up in the morning, it is snowing very hard. She has to wear her rubbers and her heavy coat to school. Because the snow is so beautiful to look at, Mary Ann walks very slowly on her way.

Ipa, mam te yaq kis keka puniw. Maliyan yaq mihtaqsol kis api punawe. Kestahat yaq kiwhosu, on oc apc yaq naci kotunkan. Apc oc yaq kehsok otuhkey.

Susehp yaq ona etutahqekonahsit weci skat siktewocihq. Kis yaq elkilok. Nit yaq elapewit tahalu wikuwossol; tehpu 'toli oluwahkamal mihtaqsol elocihtek 'piyehsumol.

Itom Maliyan, "Pal toqc Senotihkolas peciyat. Nkoti nomiya Susehp tan 'tolluhkan Nipayimiyamk."

Wikuwossol 'tiyukul, "Ehqi te wisahk. Ktahcuwi tehc skuwas tokkiw Nipayimiyamk."

Maliyan yaq tuhkiyat spasuwiw, kis yaq etuci psak. 'Tahcuwi yaq psihkuwa 'tolapasom natokehkimut naka pahsekilicil 'toptanol. Eci wolinok Maliyan etoli psak. Eci yaq menakacuhset elomiyat etolokehkitimok.

Pasqekil, on yaq 'toliyaniya wasisok wastewi amsqocehkanol. Elkilulit yaq kisiyahticil. Nit te yaq weci mace wastewihkek. Mam te metokehkitin yaq, nanukoniw–keti Nipayimiyamok.

On yaq Maliyan naka mihtaqsol naciphaniya stahqonul weci kisi punahtit lamikuwam. Maliyan yaq kis kisekisomonol pilasqeyal ekhutaq stahqonuk. Eci yaq milahkukahk naka eci milocihtek.

Apaciphahtit stahqonul, mihtaqsol 'kisihtun ihtolikapuwilit. On kisi puwaqtahahtit, 'kossephaniya. Susehp eci milapomat Maliyanol etoli nassewhutolat stahqonul. 'Tahtolelomin nekom. Nokosanaqot Maliyan 'kiseyin. Eci wolinaqsit stahqon nekka kisehlut.

At lunch-time on these snowy days all the children make snowmen. Sometimes they make a very big one.

Not too long after the first snow came a week of vacation–for Christmas.

Mary Ann and her father went to get a tree for the house. She had been spending quite a bit of time cutting paper ornaments. They were of all different shapes and pretty colors.

Mary Ann's father had made a place for the tree to stand. When they brought it back, they brushed off the snow and carried it into the house. Joseph kept staring at Mary Ann with big round eyes as she trimmed the tree. In no time, she had it all decorated. Joseph laughed with delight, for the tree was so beautiful to see.

Then Mary Ann went to get a sock to hang up by the door. She went right to bed because she knew that if she stayed up too late, Santa Claus wouldn't come. For a long time she lay in her bed, thinking she might go have a peek at Santa when he arrived at midnight. But before she knew it, Mary Ann fell asleep.

By the time she woke up, it was already light. She hopped out of bed and ran over to the tree. There was a little doll sitting underneath it, and her stocking was filled to the top with nuts, candy, and apples—so many things! Joseph had a new toy too, and he looked at it very strangely.

Nit yaq ote na naciptun saks naka 'tekhutun qihiw khakonok, Nit yaq te na natqahsinon, 'sami 'kosicihtun tokec 'sami metsi spasit, matehc Senotihkolas peciyew. Sipkiw yaq 'tolossinon kuhutik, 'tahtoli tpitahatomon yaq naci kikimapoman Senotihkolasol peciyalit elomi tpuhkik. Nit yaq ote etoloqsit.

Apc yaq tuhkiyat, kis yaq cehqot. Nit yaq ote wetamihkiyat, macahan stahqonul epilit. Wot tahk yaq amsqocehkan weckuhqepit neqiw, saks yaq ona psonte te pokansisol, sukolisol, cikonihik—eci ehta yaq milinaqahk. Susehp yaq ona piley 'tolayektakon, eci yaq milapotok.

Nit yaq te naci witimiyawolotiniya. Naci wolasuweltomultiniya etuci wolelomoqekhat Sesuhs.

'Kekiw yaq ote Maliyan 'totolayekhal 'tamsqocehkanol, eci yaq palitahasit. Ehemuwol yaq ona kisi pasqihihpultihtit. Etuci yaq ote wolelomoqhotihtit Nipayimiyamok, Sesuhs etuci nomihqositpon.

Soon it was time to go to church to thank Jesus for all their good fortune.

Mary Ann is very pleased with her doll. She plays with it all day. And there is chicken for Christmas dinner. They are a very fortunate family at Christmas time, the birthday of the Christ child.

Mary Ann's father is getting ready to go to Pleasant Point and Mary Ann wants to go with him. She's never gone there before.

"It will take us all day," her father tells her. "We'll have to walk into town. There we'll get on the train and ride as far as Calais. Then we get on another train to Ayers Junction, where we change again for Pleasant Point."

Mary Ann stares all around when they arrive at Pleasant Point. There aren't nearly as many trees as they have at home—and look how big the lake is!

"That's *salt* water," her father tells her. Mary Ann is surprised that it's not frozen over.

From the railroad station they walk to Old Mary's. Mary Ann's aunt is very glad to see them. She warms up some food and takes them in to show them their beds.

After they have supper, Mary Ann's father goes off to look for his friend. They might go fishing if it's nice in the morning, and at the same time go after porpoise.

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Maliyan yaq mihtaqsol 'totolacilin 'sami yaq oliye Sipayik, on yaq ona Maliyan 'koti macephoqan. Mesq yaq ote nekom nit uciyawon.

'Tiyukul yaq mihtaqsol, "Ktahcuwihc olkawotipon utenek, nit oc weci macephukiyiq kasok tokkiw Kelisk. Apc kotok kas ktepessinen tokkiw etoli esuwi tepessultimok. Nit apc weci macephukiyiq tokkiw Sipayik."

Waht peciyahtit eci Maliyan milapit. Mate yaq nit 'kehsiwoniya oposiyik tahalu nekomaw wikihtit, naka yaq elkihqahk lontoq. 'Tiyukul yaq mihtaqsol, "Supeq nit." Eci Maliyan assokitahasit eli skat kolotonuhk.

On yaq 'tolkawotiniya Kci Malikk. Eci wolitahasit 'tantimol. Nit yaq ote 'tapuwisawan naka macephan wahsiw messunomuwan 'topunuwal. Kisihpihtit, on yaq mihtaqsol naci qiluwahan witapiyil weci apamehtit naka nspiw cuspeskaniya, tokec woluwipok spasuwiw.

Apc yaka spasuwiw Maliyan tuhkiye. Cel yaq kis 'tantimol kisahqe, pocetesol naka nomehs. Etucihpit Maliyan, nit te na yaq 'koti naci yaliyan.

'Tiyukul 'tantimol, "Ktahcuwi nahsonomon elamkomonil 'sami tkeyu yut oloqiw." 'Kekiw yaq ote Maliyan yaliye. Mam te mihtaqsol 'peci nacip-hukul.

'Tiyal yaq, "Kamot knaci wolaqihpin naka ktatolahsimin. Sepawonu kwesuwessipon."

Mam te kisi wolaqihpultihtit, on mihtaqsol 'takonutomakun kehsi nehpahahtit cuspes. 'Koti yaq nihiht salawehlawa. 'Qoci pun tehc yaq nihiht 'tolapemawa.

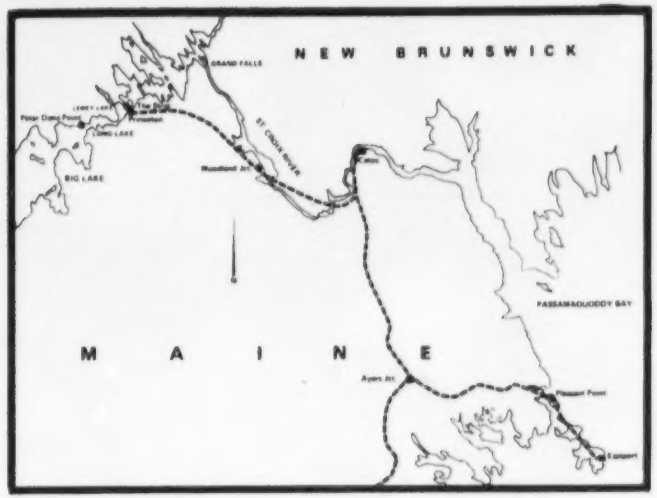
LELUTAWT
THE RAILROAD

Mary Ann wakes up to the smell of potatoes and fish cooking on the stove. She eats her breakfast quickly because she wants very much to go out and walk around.

Her aunt tells her, "You'll have to put on your long-johns—it's very cold down here."

Mary Ann spends all day outside. Finally her father comes after her. "You'd better go have supper and rest. We have to go back tomorrow."

After they eat, he tells her about going hunting and about all the porpoise they killed. They are going to salt them, he says, so that they'll have them all winter.



Auntie lights the lamp and puts more wood in the stove. It is warm and comfortable in this house. Mary Ann sits on the floor near her aunt's rocking chair. Old Mary tells the story of the Tall Man that is seen sometimes at night. Mary Ann's eyes grow wider and wider and she keeps glancing at the window. Finally her aunt puts a blanket over the panes, but the wind is so loud that Mary Ann is still afraid. Old Mary rocks back and forth, her pipe in her mouth.

"Well, child," she says, "we had better go to bed."

They put out the lamp and walk into the other room. It is cosy in their big warm bed.

On yaq 'tantimol 'posqolenomon possaqhenomakon naka motutuwan. Eci yaq wolopotek. On natqepin 'tolapekessutik–Maliyan yaq ckuhqepu emehkew. Nit te yaq maciyacomin eli yaq yali nomiyut pihtenskosit wen nipayiw. Eci yaq Maliyan cipalokiqewit, 'tahtolapin possiyanteskik.

Mam te 'tantimol naci kpekopolike. Eltaqahk yaq metelamsok qocomok. Apc yaq Maliyan 'taqami cipitahasin. Etutapekiyat yaq 'tantimol, cel yuhtol utomakonol. Mam te yaq 'tiyukul. "Nehe wasis, kamot toqc knatqahsinunen."

'Kisi 'kahsuwehtuniya possaqhenomakon. macehkawotiniya wahsiw. Eci yaq wolopotek 'topunuwa.

Spasuwiw on yaq wesuwessiniya nolomok. Eci wikuwatacqiphut kasok. Mam te peciphak utenek, macehkawotiniya wikuwak. Wolitahasultuwok Maliyan 'siwihi eli apaciyahtit. Maliyan yaq ote 'possonapin wikuwak, cess tehp yaq api sipki macahat.

'Tolapoman wikuwossol naka mihtaqsol naka Anuwitol, Susehpol. On yaq 'titomon, "Eci wolelomoqhotiyiq kilun. Ktepihtunen micuwakon, kuloposultipon ona, naka koselomotultinen."

Nit te psiw.

In the morning they go back up to Princeton. It's fun to ride on the train, but Mary Ann is glad when they arrive in town and start walking home.

Her family are all glad to see them. Mary Ann looks all around the house, as if she has been gone for a very long time. She looks at her mother and father, at Anna and little Joseph. And she smiles, "We are very lucky. We have enough food, our house is warm, and we all love one another."

That's all.

PRONOUNCING PASSAMAQUODDY

VOWELS

a - ah	like the *a* in f*a*ther
e	like the *e* in b*e*d
eh	like the *a* in h*a*t
i - ih	like the *i* in sk*i*
o - oh	like the *o* in apr*o*n (schwa)
u - uh	like the *u* in s*u*e

BLENDS

aw	like the *ow* in h*ow*
ay	like the *ie* in d*ie*
ew	not found in English
ey	like the *ay* in d*ay*
iw	like the *ew* in f*ew*

CONSONANTS

h, l, m, n, w, y are pronounced as in English.

h is silent before a consonant, pronounced before a vowel.

c	like j (or ch*)
k	like g (or k*)
p	like b (or p*)
q	like gw (or kw*)
s	like z (or s*)
t	like d (or t*)

*when next to ' or next to another consonant, except first person initial *n*.

'	shows a missing consonant from the old form of the word

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